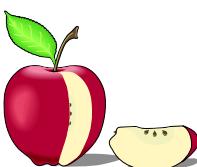


Aln8bak News®

COWASUCK BAND - PENNACOOK / ABENAKI PEOPLE
COWASS North America, Inc. - P.O. Box 52, Alton, NH 03809

October	<i>Penibagos</i>	Leaf Falling Moon
November	<i>Mzatanoskas</i>	Freezing River Moon
December	<i>Pebonkas</i>	Winter Moon



Fall	<i>Tagu8gow</i>
In Fall	<i>Tagu8gowiwi</i>
Winter	<i>Pebon</i>
In Winter	<i>Peboniwi</i>

This Issue - Headline Articles

- Community News & Events
- Language Camps - 2011
- Commission Updates
- Indian Politics In Action**

Tribal Actions and Government COWASS North America

The Abenaki Nation of Vermont

➤ Band Grand Council Actions

During the upcoming winter months we plan to continue to systematically process all of the outstanding citizenship applications. The first step will be the notification process for the new (post 2005) applicants. Pre-2005 existing citizens will be notified about the "Citizen Agreement" and will be given the option to respond to the agreement and to re-new their status. Only those applicants that agreed to the "Citizen Agreement" will be processed as citizens. Once we receive a completed "Citizen Agreement" from a new or renewing applicant, we will issue a "Citizenship Status" letter. With this letter will be the option to

receive an "Identification Card." The card creation process will be detailed at that time. We continue to ask for your patience as this work is being completed.

➤ Meetings - Bodawazin

Council meetings and other work shop sessions will be held during the dates noted on the enclosed schedule, the website, and through email messages. To be informed please send us an email message to cowasuck@cowasuck.org so that we can put you on our email address list.

➤ Citizenship & Genealogy Committee

Notice to Citizens & Members: If you have not reapplied for citizenship / membership or have not maintained your mailing address with us you have been removed from our records.

➤ West Coast Council Report

As winter has set in and snow has covered the Sierra Nevada mountains above the foothills, we are starting to get a sense of the reality of winter sitting in here in the foothills as the trees are becoming bare.

The cold frost is embracing the rolling hills as you can sense the next coming storm about to set in. The deer are busily eating the lush green sprouts of winter grass as they store up their body fat for what seems here on the West Coast as a long needed traditional winter from times from long ago when I was younger.

The Aln8bak News® is published quarterly by COWASS North America, Inc. the non-profit cultural and social services organization of the Cowasuck Band of the Pennacook-Abenaki People. Each subscription costs over \$20 per year - donations are appreciated.

TELEPHONE: (603) 776-1090 / FAX: (603) 776-1091



Find Us On Facebook
facebook.com/cowasuck

The old battled scared bucks are gathering here while does and young fawns keep them close as they travel out amongst the barren trees. The tree branches seem to be forming long arms and hands with withered fingers pointing to the darkening skies overhead. As I travel about in my homeland where I was born here on West Coast, I thank the spirits of the lands as my eyes gaze upon for the great colors of the pine, oaks and the bright red, orange, and yellow leaves that have fallen to the floor of the foothills. As the coastal winds blow a gentle blanket of fog up from the valley floor below I look back upon the seasons of this last year. I thank the Creator of us all for this time that has passed and the adventure of ceremonies, the community activities, and my circle of family, friends, and my tribal body.

Although I feel the love for all I also feel the emptiness of being alone in my walk as a native person. I take a moment at the edge of the rolling hills to wonder and gather some insight for what lies ahead in the direction for me and our tribal relatives in the new seasons to come.

As I stand gazing out at the snow covered mountains and the distance from me to them across the rolling foothills and my warm breathe meets the cold winter air I am in awe how the foothills slowly make their way up to these giant volcanic peaks of ancient times. I glimpse at the distance that seems to yet lie ahead for us all as a people and the work as a tribal Band that may yet to come for the seasons ahead. As I start to say a prayer while offering some of the natural tobacco that I grew this year a cold swirl of Winter wind grabs the tobacco carrying it off to all the directions. I pray to the Creator that my relatives everywhere are safe, in good health, have all that they need of live, and for Creator to help us all with our daily lives. I also look up to the Creator and humble myself as I ask for the help and blessings for us all in the seasons ahead.

I hope that those that have come to know me through the newsletter are pleased. It has been asked of me to ask to have the West Coast families to have a voice in our Council in the East in the new seasons to come. Many feel that this is a way to help in the decisions facing our Band. This can and would only strengthen our Band and its future. We thank the Council in the East for all its hard work in the past and hope that we here in the West can

offer our a helping hand in the future of our Band tribal council. Many West Coast family members have offered to be part of the West Coast Council but also have brought to my attention that we have no business to discuss what is put before us by the East Coast Council. This unified Council of the East and West can and will strengthen us all as one voice.

As we look forward together at the path of the future. Let our Councils and voices join together as one breath as we travel the distance for our Band tribal recognition for us all and the generations to come. We thank our leaders for their hard work, time, and determination to strengthen our tribal body and our future with all nations.

We pray for our leaders to be given the strength to go forward, as well as thank them for acting on all of our behalf in all they do. Our leaders ask only to be looked to for guidance and supported in there hard work of rebuilding our tribal presence as one of the original tribal bodies and people of the Eastern woodlands. Blessings to us all and our ancestors for our heritage. Bobby Pease West Coast Sub Chief of the Pacific West Coast Families descendants of the Cowasuck Band of the Pennacook - Abenaki People.

> AIn8bak News

For the last three issues we have had problems with the commercial printing of the news. At this time we also anticipate that the first two issues of 2011 may have to be printed in-house, on demand, or emailed as a pdf file until our printer problems are resolved.

Also, the cost of printing has increased 25% while the number of paid subscriptions continues to decline. Like other newspapers, we are faced with this two sided dilemma. To keep the news in print we have to reduce costs wherever we can or continue to increase the subscription costs.

This is becoming a significant problem and we do not foresee that increased subscription fees will resolve the matter. Our only realistic option is to cut our publishing and mailing expenses. As a result we will be stopping most of our free, inmate, institutional, and organizational mailings. We thank all of our paid subscribers and will do all that we can to provide the AIn8bak News to you. Again, to

all of our readers that have made donations to support the newsletter - Thank You.

The cost of printing and mailing the AIn8bak News is over \$20 (\$25 international) per year. Note: International donations must be made using International Postal Money Orders in U.S. dollars. Donations and newsletter subscriptions can be made through the mail but also can be made on the website using the online PayPal credit card system. The PayPal system charges fees for processing these donations, so we appreciate more than the recommended donation to cover the fees as well. In consideration to our subscribers, online issues of the AIn8bak News are being delayed 3 months before they are posted.

At the end of your name line on the mailing label there will be a +1012, +0613, etc. this indicates the year (month and year - such as October 2012 or June 2013) that your subscription ends. The label may also indicate <<LAST ISSUE>> or <<RENEW NOW>> as a reminder to contact us about your subscription.

> Contributions

Thank You, to all of our readers - the Band and all of our activities are funded by contributions and donations. Your financial donations and assistance are critically needed more than ever to deal with the many issues that the Band faces.

It is with your help that we are trying to keep the Band projects, programs, and research ongoing. So, please consider giving to our Band, every donation helps, no matter how small.

Any donations given to us are tax deductible as allowed by IRS regulations. COWASS North America is an IRS 501(c)3 non-profit charitable organization (FEIN # 223229024).

> Band Headquarter Progress Report

Our outside work is slowly being limited by the cold weather, but with the first measurable snow on the ground we have been able to burn some of accumulated forest debris that was collected throughout the year. As the weather demands, more of the ongoing activities are shifting to the inside.

We have been working on the new office area. Work has been completed to set up a state of the art media center in the main room. A large format HD LED screen and sound system has been installed to provide the capacity to do a full range of video and audio presentations. The plan is to be able to provide "power point" and other interactive presentations for our future language, crafting, and

other classes.

The office and records storage area has also been relocated into its new location and is being setup with a full perimeter wall shelving system. We also expanded the telephone, intercom, security, and fire-smoke warning systems to include the remodeled area as well as the garage.

> Ik8ldimek Program - Prison Outreach

Inmate correspondence must be directed to the Cowasuck Band Elders Council at PO Box 52, Alton, NH 03809-0052.

Federal Report -

Work continues to provide religious and cultural support for the two Native American Indian Circles at the Bureau of Prisons (BOP) FMC Devens facility.

More advisory work has been needed this year to respond to a continually and quickly changing group of inmates as the Circle members come and go. With each new inmate that comes into the Circle, there is always the potential to learn the spiritual ways, ceremonies, and songs of another tribal group.

Likewise, the changing membership of the Circles has an impact on the way that ceremonies may be conducted. Every effort is made to assure that there are accommodations for everyone's particular spirituality while keeping the purpose of the Circle traditionally grounded and strong.

Over the past year or so we have observed an increased inmate population of indigenous people from the Caribbean, South and Central America, particularly members of the Taino Nation of Mountain People from Puerto Rico. We have much experience with the traditions of the mainland tribal groups, but with these more recent Circle member additions we have been learning about the traditional ways of the indigenous Caribbean island people "before they discovered Columbus."

Cowasuck Band Events & Programs-

The Band Council has decided to return primarily to Band family and Abenaki community activities. Events and educational programs will be noticed as required and applicable through email messaging, telephone calls, and this newsletter.

We encourage all Band citizens to participate and support our Band activities. For event information and details contact us at (603) 776-1090 or check our website at: www.cowasuck.org

Community News & Events -

"Reel Injun" Movie Review

Plymouth College in Plymouth, New Hampshire sponsored a movie review of "Reel Injun - On the Trail of the Hollywood Indian" in Concord. The local showing and review of this movie was part of the national effort to educate the public about the Native American Indian perspective of the movie industry and its depiction of us. It is easy to see how "stereotypes," mis-information, and prejudice related to the Native American Indian was promoted by the movies. This movie is being shown all over the U.S. and Canada by various institutions, theaters, and through the public television network. You can find where it is showing by going to the movie's website at: <http://www.reelinjunthemovie.com/site/>



"Reel Injun" Director Neil Diamond, Cree First Nation

National Passport Center

On October 27th Denise and Paul Pouliot joined in the federal observance for Native American Indian awareness at the National Passport Center in Portsmouth, New Hampshire. The Pouliot's, who wore traditional clothing of the 1700's, spoke and sang to a large group of federal workers that were participating.

During the event several of the Native American facility staff members provided various traditional food items and the recipes from their own traditions to be sampled and shared by the participants.

Minority Public Health Activities

For the last two years our Band leadership has been involved in an effort to work with the New Hampshire Department of Health and Human Services (DHHS) to determine if the Native American community has any specific minority health issues. Representatives from our Band have been participating in ongoing meetings, of which the last one was held on November 12th in Concord.

NH Native American Veterans Memorial

On November 13th the New Hampshire Native American Veterans Memorial at the NH Veterans Cemetery in Boscawin was dedicated. This dedication culminated a major fund raising effort lead by Peter Newell, Chief of the New Hampshire Intertribal Council. A large gathering of Native and non-Native veterans and their families attended the ceremonies. There were several speakers from veteran groups, the armed forces and related military services. Everyone gave their praise and gratitude to Peter Newell, NH Intertribal Council, and all of their supporters that worked so hard to raise the money to get this project completed.



It was known at the time of the dedication that more fund raising would be needed to make the final payments for the project. During the event a "Purple Heart" organization donated a large sum of money to help pay off any outstanding debt there.

was on the project. Pete reported that the donation amount would help pay most if not all of the remaining bills. To say the least, he was overwhelmed by their generous support for this very important project.



Peter Newell at the podium

It should also be noted that the site around the memorial still needs walkway paving stones and bricks. These are still available for a fee to have inscriptions made to honor veterans, family members, or other appropriate words for the memorial. If you are interested, you can contact our Band headquarters and we can forward your name and interests to the memorial sponsors.

Mt. Kearsage Indian Museum BOD

The Mt. Kearsage Indian Museum (MKIM) has requested and voted to add Denise Pouliot to the museum's board of directors starting in 2011. Denise and Paul Pouliot, who are members of several museums, have been informally involved in the museum events over the years.

Mt. Kearsage Indian Museum Winter Celebration

The Mt. Kearsage Indian Museum held its Winter Celebration and fund raising book sale on December 11th.

During the event Denise Pouliot had a Christmas tree decoration demonstration with a tree setup with a dozen or so traditionally made ornaments with a large ash splint tree topping star. She showed how

to make the various ornaments out of ash splint, sweet grass, pine needles and birch bark. The ornament shapes and designs were stars, snow flakes, angels, and miniature gift boxes. The demonstration was open for the museum guests to make ornaments with her so that everyone could take one home with them.



Guests at MKIM making Christmas Decorations

Language Camps & Lessons - 2011

Jeanne Brink has set the date for her first language lesson camp on May 20-22 in Barre, Vermont. She also wants to schedule a camp in August as well. Jesse Bruchac has scheduled his

camp to be on June 17-19 at the N'dakinna Education Center in Greenfield Center, New York.

Our Band will hold one in September in Alton, New Hampshire and possibly another one in July as well. The dates for these events have not been finalized at this time.

If you are interested in future language events and details please contact Jesse Bruchac at www.westernabenaki.com or Paul Pouliot at cowasuck@cowasuck.org or Jeanne Brink at Azoniz@aol.com

NH Commission on Native American Affairs -

On November 24, 2010, Elizabeth Muzzey, Director of Historical Resources finally made an announcement about the ten "Indian" commissioners. She recommended the following individuals for appointments by the Governor: Elizabeth Charlebois, Henniker; Georgia Edwards, Laconia; Peggy Fullerton, Piermont; Steven Fullerton, Columbia; Herbert J. Munore, Charlestown; Peter D. Newell, Belmont; Darryl A. Peasley, Contoocook; Paul W. Pouliot, Alton; Robert A. Sulesky, Rochester; and Kent Whitman, Keene. The remaining five "professional" positions are: Lori Harnois, Director of the NH Division of Travel and Tourism, Department of Resources and Economic Development; Molly Springer, Director of the Native American Program at Dartmouth College; Robert G. Goodby, Archeologist appointed by the director of the NH Division of Historical Resources, Department of Cultural Resources; Lynn Martin Gratin, Director of the State Council on the Arts, Department of Cultural Resources; and an unnamed genealogist from the New Hampshire Society of Genealogists (NHSG). Following the state notification, the NHSG independently named their genealogist representative but it is not certain that the state has formally accepted this nomination since it was not done with the official state notification letter.

The first meeting is called for on January 7th, 2011 in Concord, New Hampshire. Before the meeting is opened a representative from the NH Attorney General's office will be there to discuss the legal and legislative requirements of the commission and to answer any questions. The agenda for the first meeting will be to define the Duties of the Commission, define the Duties of Officers, adopt

Rules of Order, adopt Rules of Decorum, and to Elect Officers - a Chairperson, Secretary, and Treasurer.

Indian Politics in Action

There was controversy and concern about the Commission on the Native American Affairs appointment process and the amount of time that it took. Elizabeth Muzzey, Director of Historical Resources, ultimately chose 13 of the 15 commissioners. Based on inquiries made by us and others, she was not forthcoming with her selection process.

We, the Indian community, had no input and there never was a clear and transparent process to select the potential "10 Indian" commissioners. In reality the process was conducted as a "secret" to the public.

The state should have been obligated to publically post the process in a timely manner. The names, town residence, and tribal affiliation of all the eligible applicants should have been made public. By doing this the Indian community would know that their interests would be served equally by Indian group and by state district. The composition of the commission now raises the question if the state knowingly appointed family relations, people having residence in the same town and those that represent the same groups, interests, and organizations. Fair, equal, and distributed representation to all Native Americans in this state without any issue of "conflicting interests" does not appear to be provided. The state should have made a concerted effort to notify the entire state and the greater Indian community about the commission and the commissioner application process. Once applications were received, it should have conducted a more thorough review of the candidates and publically stated any guidelines which were used for the selection decisions.

This should have been handled like any other government office. We get more information on our local "dog catchers" than we did for this commission. We as tax payers, residents, and the greater community have a right to know who is running for any government office.

As it ended up, those that applied for a commission position were notified of their status by

letter. We found out who the state chose for our community representatives without knowing who was considered or not considered. This process was not conducted openly in a democratic way nor in the best interests of our community and seems to be a violation of the public trust.



Cartoon Reprinted with permission by Tundra Comics©

Green Mountain Ancient Cairns Threatened

As we reported in the last issue of the Aln8bak News, the West Hill Cairns located in Rochester, Vermont within the Green Mountain National Forest are still being threatened with "exploratory archaeology" that is now being scheduled for 2011.

In a recent letter from Colleen Pelles Madrid, Forest Supervisor for the Forest Service, it appears that they intend to continue the exploratory archaeology to "confirm or refute the various hypotheses and claims regarding the age, origin, function, and significance of these structures." She maintains, "As you know, we have a working relationship with the federally recognized Stockbridge-Munsee Band of the Mohican Nation (Wisconsin), as well as with our long-standing partners, the state-recognized Missisquoi Abenaki (as per S117)."

It seems that the federal government needs to check their facts since the Missisquoi are not state recognized; and they can not show any historical maps that place the Stockbridge-Munsee Band in the Green Mountains of upper Vermont.

As a community we have to be always on guard to protect our ancient sites from this type of unnecessary

and abusive behavior, regardless if it is being supported by federally or state recognized tribal groups or if for the "purposes of Science." Shame on these groups for doing this to our ancient ones, nothing good will come from this.

"Northern Pass" Electric Power Line Project -

A major electric transmission power line called the "Northern Pass" project is in progress. The project starts at the New Hampshire and Quebec border and terminates at two locations in Whitefield and Deerfield, New Hampshire. The proposed new transmission line will bring hydro-electric power from Canada to the New England power grid along existing power line "right-of-ways" where they already exist and can be used.

The issue that impacts the New Hampshire Native American Indian community is that there will be considerable miles of new right-of-ways taken in areas that may potentially impact ancient historical and burial sites. We have already been notified by concerned parties that there are such sites along the proposed route in Chichester, such as the Plausawa Hill.

Public hearings are scheduled in each of the towns that the project impacts. These hearings started in December and will continue into 2011. There are already several towns, organizations, societies, and concerned citizens that have filed legal petitions and positions of opposition to the proposed project route and its impact.

If you or your town is notified, please go to the hearing and voice your concerns - that our ancient sites must be protected.

For more information on this project go to their website at: <http://www.northernpass.us/>

Native Words By: Ed Where Eagles Fly

When our hearts are FULL of LOVE for our BELVED, we will not hurt them because this is the same quality of LOVE we give to Creator.

The most priceless treasure we will ever find among Creator's free gifts and life, is a dear someone with a Pure Heart.



Medicine Bag - *Nebizon Mnoda*

«« Cedar - *M8l8dagw* »»

The Northern or Eastern White Cedar, *Thuja occidentalis* or *Arborvitae* is called M8l8dagw or "low branch" in Abenaki.

It is an aromatic and resinous evergreen that can grow to 60 feet in height and have a trunk diameter of up to 3 feet. It grows very slowly and has been documented to live 400 years or more.



It was first discovered by French explorers in the 1500's. It is considered the first North American tree to be brought back and introduced into Europe in the 1530's. It was soon after given the Latin name *Arborvitae* or "the tree of life."

The leaves are scale like in 4 opposite rows forming small overlapping flattened sprays. The leaves are dull green-yellow on top and pale green-blue under. The bark is light brown-red in color, thin, fibrous, and shredded in appearance. The trunk is often branched and the tree shape is conical with up angled branches. The seed cones are 3/8 inch long, light brown, and bell-shaped. The cones have 8-10 paired cone scales, some of which bear 2 tiny narrow winged seeds.

The growing habitat is in swamps, cool, and rocky upland woodlands that have neutral or alkaline soils. The range is Nova Scotia, Canada and Maine to New York and west to Illinois. The "Arborvitae" is often used as a landscape tree because of its slow

growth and the fact that it maintains a beautiful upright conical shape.

The medicinal parts of the White Cedar are the leaves, inner bark, and leaf oil. The leaves are high in Vitamin C.

The use of it as a medicine has been documented from the earliest colonial contact. In 1535 Jacques Cartier, with the help of our ancestors, made a tea from the Cedar leaves to save his crew from scurvy. We also used teas and tinctures of the inner bark and leaves for congestion, coughs, headaches, colds, bronchitis, asthma, enlarged prostate, and urinary incontinence. It was also used in various healing ceremonies in sweat lodges where it was placed on the heated rocks and vaporized within the steam. Externally, leaf tinctures, teas and poultices were used on swelling, warts, piles, ulcers, bed sores, rheumatism, and fungus infections. Leaf oil is an antiseptic, expectorant, counterirritant. Extracts from the leaf oil have also shown antiviral properties and have been used against herpes simplex. **Warning: Leaf oil is toxic, causing hypotension (low blood pressure) and convulsions, and can be fatal if used improperly.**



The wood of the White Cedar is lightweight and is easy to split. These characteristics made it the preferred wood by our ancestors for canoe frames. The bark and wood are also used for fire starting.

Cautionary Note - Everyone has different reactions, allergies, or sensitivities to foods, herbs, plants, mushrooms, medicines, etc. Always test your reaction to a new item by minimal contact or very small dose. Do not attempt to use any herbal medicine without first being assured that you can use it safely. Remember, it took generations of our ancestors to find out which herbs and plants were good for them. In the same way we must re-learn and gain our own personal experience to which things are to our benefit.

Disclaimer - The herbal information provided is to be used in conjunction with the guidance of your professional health care provider. The herbal information described above is neither advice or prescriptions. Any remedy from any source should be employed with caution, common sense and the approval of your professional health care provider.

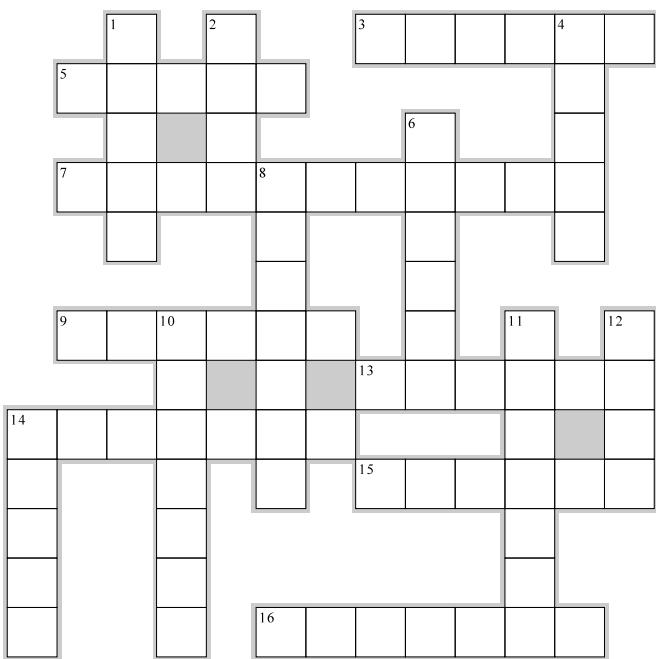
Native Words By: Ed Where Eagles Fly

Creator will meet us in all the quiet places, because Creator is alone with only YOU.

The most wonderful gift that we can give Creator is the Sacred Smoke Offering and a chorus of music deep L♡ve from our heart.

Cross Word Puzzle - Food for Thought

(The words used are in this issue and the solution is on page 13)



EclipseCrossword.com

Across

- 3. Pumpkin, Squash
- 5. Sugar

- 7. Burn it while cooking
- 9. Corn
- 13. Pour
- 14. Apples
- 15. Let us eat
- 16. Rhubarb

Down

- 1. A Raisin
- 2. Sit
- 4. An onion, Leek
- 6. Cut into strips
- 8. Carrots
- 10. She/He cooks
- 11. Wash hands
- 12. A Blueberry
- 14. An Apple

Let Us Eat & Drink - *Micida ta Gadosmida*

«« Harvest Casserole »»

This is the season when you have fresh apples, winter squash, and cranberries. This recipe combines all of these great harvest vegetables and fruit together for a hardy side-dish.

- | | |
|---------|--------------------------------|
| 4 | Granny Smith Apples, Aplesak, |
| 1 Large | Butternut Squash, Wasawa, |
| 2 Cups | Cranberries, Popokwaimenal, |
| ½ Cup | Sugar, Zogal, |
| ½ Cup | Butter, (1 stick), Wiz8wibemi. |

Preheat your oven to 350°F. Cut the Butternut Squash in half the long way and remove the seeds and any fibrous matter that remains in the seed cavity. Use a small amount of the Butter to grease a cookie / baking sheet. Place the Squash cut side down on the sheet and place in the oven. Bake until it becomes tender, which should take about an hour.

While the Squash is baking, peal, cut, core, and coarsely chop the Granny Smith Apples. Using a medium sized saucepan, take ¼ Cup of the Sugar and combine with the chopped Granny Smith Apples. Cook over a medium heat, stirring frequently, until the Apples breakdown and the excess juices boil down. Remove from the heat and set aside. This cooking should take about 10 minutes.

In a separate saucepan, repeat the same process with the Cranberries. In a medium saucepan combine the remaining ¼ Cup of the Sugar with the Cranberries. Cook over a medium heat, stirring frequently, until the Cranberries breakdown and the excess juices boil down. Remove from the heat and set aside. This cooking should take about 5 minutes.

In a small saucepan, melt the stick of Butter.

When the Squash is done, remove from the oven, but keep the oven on and hot. Peel the skin off of the Squash and cut it into 2 inch pieces. Place the cut Squash pieces into a 9 by 12 inch baking dish. Combine and mix in the cooked Apples and Cranberries. Pour the melted Butter over the mixture and toss everything together.

Place the Apple-Cranberry-Squash mixture back into the heated (350°F) oven and bake for about 10 minutes. Serve hot. Makes enough for 6 to 8 servings. ☺

Native Words By: Ed Where Eagles Fly

Yes, tomorrow will always be better, if, we are granted the gift of life to experience it.

When music fills thy heart thy spirit sings.

All the threads that we weave into our lives produce the cloths we wear this very day.

Say That In Abenaki - *Ida Ni Aln8ba8dwa* - "Around the Kitchen Table" - Part 1

This is the first in a series of kitchen and food related lessons to provide the words and expressions for preparing and eating various foods. During the upcoming Aln8bak News issues we will provide the basic verbs, nouns, adverbs, and adjectives in the "Say That In Abenaki" and "Abenaki Word Search" sections to develop the vocabulary needed to create the dialog for "Around the Kitchen Table" conversations.

Kitchen Verbs -

mici	eat
micida	let us eat
sp8zipi	eat breakfast
baskwaipi	eat noon meal
amkw8nham	eat with a spoon
g8gadosmi	drink
g8gadosmida	let us drink

gwaziad8mek	one swallows
gwaziad8zik	one swallows something
macesem	she/he swallows something
mejejaado	she/he swallows something without chewing
adeboka	she/he cooks
adel8gwadeboka	cook evening meal
sp8zadeboka	she/he cooks breakfast
8ptadeboka	she/he is baking
bazito	cut it into strips
boskweza	cut with a knife
boskwez8zik	one cuts something with a knife
belageniga	peel skin as in fruit
gezebatahiga	boil water
begigeda8bo	burn it while cooking
begigeda	it is browned by heat
zalsem	she/he fries something
labi	sit
dasabi	sit on a seat
gwejita	taste test by tasting
gwejipo	taste by eating
gazilj8mek	one washes hands
gezilja	wash hands
ziwahaha	salt something
ziwanhigamek	one adds salt
zogalha	sweeten something
zogalahiga	sweeten by adding sugar
zogena	pour

Remember that the "i" is the strong "e" sound.

8 = Ô or ô = nasal long "o" sound

Native Words By: Ed Where Eagles Fly

Love is the oil on the hinges that open the door to one's heart.

Friendship can be a very beautiful ship to sail in... and it takes us through all weather and climates into tomorrow and the unknown!

The greatest thief known to man, is TIME.

Abenaki Word Search -

Kitchen Nouns "Fruits & Vegetables" -

Note: This Word Search is difficult, it uses backward, forward, and diagonal lines of letters.

WORDS TO FIND:

MENOMEN
PADATESAK
KABIJ

RICE
POTATOES
A CABBAGE

SKAMON	CORN
ADEBAKWAL	BEANS
GALOCAK	CARROTS
MAMKWAKWZID	A BEET
CANAPS	A TURNIP
PIZAL	PEAS
WASAWA	A PUMPKIN, SQUASH
WINOZ	AN ONION / LEEK
ASKITAMEG	A CUCUMBER
APLES	AN APPLE
LALUBAB	RHUBARB
WASAWAZ	AN ORANGE
MSKIKOIMINS	A STRAWBERRY
ZATA	A BLUEBERRY
PEZAGWDANEM	A BLACKBERRY
M8L8GWIMEN	A GRAPE
SOMEN	A RAISIN
BANANAS	A BANANA
ADEBIMEN	A CHERRY
TIMENO	A MELON

W	G	M	K	A	S	E	T	A	D	A	P	P
P	I	Z	A	L	A	W	K	A	B	E	D	A
N	S	N	I	M	I	O	K	I	K	S	M	K
K	E	E	O	M	K	G	S	E	L	P	A	S
A	M	M	A	Z	E	W	W	A	S	A	W	A
B	D	O	I	S	K	N	A	S	8	N	O	N
I	8	S	L	W	K	A	O	K	S	A	N	A
J	Z	A	T	A	G	I	C	M	W	C	E	N
S	K	A	M	O	N	8	T	O	E	Z	M	A
Z	A	W	A	S	A	W	L	A	L	N	I	B
N	E	M	I	B	E	D	A	8	M	A	T	D
8	B	A	B	U	L	A	L	E	M	E	G	J
P	E	Z	A	G	W	D	A	N	E	M	G	H

Animal Tracks - Woodpecker - 8basas

The Woodpecker is called 8basas or N8basas in Abenaki. It is also referred to as Nagwibagw or the tree "pounder" or "knocker." The most widely known Woodpeckers of North America are the Hairy

Woodpecker, *Picoides villosus* and its little cousin the Downy Woodpecker, *Picoides pubescens*. Due to the similar size, descriptions, and the likely Abenaki identification of these two Woodpeckers as one type of bird, we have included both of them in this discussion.

The range of both of these Woodpeckers is throughout the United States, Alaska, and Canada and their habitat is nearly any woodland, park, and forest setting.

Except for the size and length of their bills they are very similar in appearance. Both have white faces, black napes and shoulders, black wings with white spotting, white under parts, and the males have a red head patch. The only distinct coloration difference is in the three outer edge tail feathers. The feathers of the Downy are black while those of the Hairy are white. The females are similar in coloration but do not have the red patch.



Downy Woodpecker



Hairy Woodpecker

The Downy Woodpecker is smaller, has a shorter bill, and is more friendly and likely to be at your bird feeder. It also is the smallest Woodpecker in North America at a length of 6-7 inches with a wing span of 11-12 inches and a weight of 1 ounce. The Hairy Woodpecker is 9-10 inches in length and has a wingspan of 15-17 inches and a weight of 2½ ounces. Both species are not considered to be migratory in nature.

They typically roost in tree cavities at night. Both sexes build their nests which are excavated by them in a dead tree trunk or large branch. The nest can vary in height from as low as 5 feet to as much as 60 feet above the ground.

Both species are monogamous breeders that have one brood per year. They lay 3 to 5 white eggs that are incubated for approximately 12 days by both sexes. Interestingly the males attend to the eggs at night. Both sexes also feed the young, which remain in the nest for 20-25 for the Downy and 28-30 days for the Hairy. The Downy eggs are approximately ¾ inches in diameter-length while the Hairy are 1 inch.

Both species will come to bird feeding stations for sunflower seed and peanut butter. Most often you will attract them with suet, which is one of their favorites. Their primary wild diet is based on wood boring insects and their larvae, but other insects, nuts, seeds, and berries including poison ivy berries are eaten by them as well. Even though they have similar habitats neither species seems to compete with one another.

If you encounter a Hairy Woodpecker it will call out with a bold and sharp *peek!* to let you know that you disturbed it and you are in its space. The Downy on other hand will allow closer contact and when it calls it will be with a *pick-pik* sound. In flight they have an undulating flight pattern.

Typical of Woodpecker behavior they both will knock on dead wood or anything that they can make a noise on. Both sexes make these noises as part of their courtship or to make claim to their territory.

These little feathered friends are considered to be very beneficial to the forest because they feed on the most damaging wood boring insects.

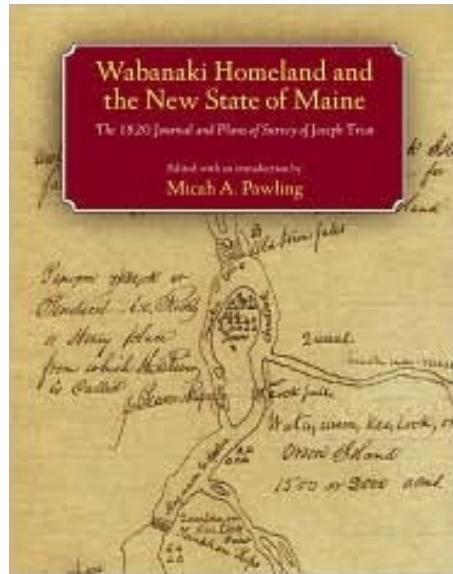
Native Words By: Ed Where Eagles Fly

When we have earned peace of mind, all around us sings the invisible songs of L♡ve.

A true heart that is full of L♡ve is the heart that drums for Creator.

Greet this day with thy L♡ve. Because you are still alive to give praises to Creator, silently, through each heart beat.

Book Review -



Wabanaki Homeland and the New State of Maine

"The 1820 Journal and Plans of Survey of Joseph Treat,"

Edited By: Micah A. Pawling,

University of Massachusetts Press, 2007,

ISBN: 978-1-55849-578-4,

Illustrated Hard Cover, 300 pages,

Price: \$35.00.

This is a very interesting work that is based on the hand drawn maps and journal of Major Joseph Treat. When Maine was founded as a state in 1820 the new governor William King dispatched Treat to survey the "public lands" which the Wabanaki considered to be their homelands. Treat was guided by John Neptune, the then lieutenant governor of the Penobscot.

The maps and the comments recorded are very interesting and they show the strong connection between the Penobscot and their lands and waterways. This is an excellent study for those that are interested in the early history of the state of Maine and its relations with the Wabanaki.



Snow Snake - Revisited

In the 2006-4 issue of the Aln8bak News we reprinted an article from 1888 about the "Snow Snake" game. We have recently found a detailed article, from 1957, about the making of the Snow Snake, building the playing field, and other related facts. Here is a brief summary of that article:

Making the Snow Snake - detailed step by step instructions were provided but they are too involved and require several illustrations. Essentially, the snow snake was carved from an ash or hickory stave, a 1½ inch square piece that was approximately 5 feet long. It was carved so that the bottom surface was rounded, while the top or backbone was more or less flat up to the head. The head or forward end was carved to an up-pointed and tapered "snake-head." Each snake had personal carvings, decorations, and details to give the snakes their own identities. It was noted that the finished snakes were finished very smooth and coated to make them waterproof and to prevent them from warping.

The Playing Field - "The Indians prepared the playing field in either of two ways....To play on the ice of a frozen lake...they took up their snow snakes and hurried down to the frozen lake. They planted the snow snakes upright in the snow and spread out in two long lines. Then, using wide strips of bark for shovels, they built up a long, narrow bank of snow in a straight line. It was about 2 feet high, and 3 feet wide, and 1000 to 2000 feet long...the rest of the boys flattened the top of this snowbank... two of them hurried into the nearby forest. Soon they returned with a fairly stout limb from a tree. Two branches were protruding from the thinner end. Taking hold of these branches, and walking one on each side of the snowbank, they dragged the limb along the top center of the bank, from one end to the other. The weight of the limb made a shallow trench in the snow... On land or where the snow was deeper, the Indians used a different method. They tied a rope of braided rawhide to one end of a short log, about six inches thick and three or four feet long. Then one man made a shallow trough by dragging the log in a straight line through the snow..."

The Game - "...Some of them rubbed snow on the belly side of the snakes; others had already poured

water on theirs. This had frozen as soon as they stepped outdoors and would give added speed to the snow snakes when they were thrown. Standing at one end of the prepared snowbank, each player in turn sent his snake skimming along the groove on top... The snow snake can be thrown underhand... or overhand... Each player marked the place where his snake stopped, either with one of his arrows or with an owner stick... The winning player, of course, is the one who can throw it the farthest..."

Fact?? - "...Indians have been known to hurl their snow snakes at a speed of more than one hundred and twenty miles per hour, and to cover a distance of more than one mile."

Cross Word Puzzle - Solution

Across

3. **WASAWA** - Pumpkin, Squash
5. **ZOGAL** - Sugar
7. **BEGIGEDA8BO** - Burn it while cooking
9. **SKAMON** - Corn
13. **ZOGENA** - Pour
14. **APLESAK** - Apples
15. **MICIDA** - Let us eat
16. **LALUBAB** - Rhubarb

Down

1. **SOMEN** - A Raisin
2. **LABI** - Sit
4. **WINOZ** - An onion, Leek
6. **BAZITO** - Cut into strips
8. **GALOCAK** - Carrots
10. **ADEBOKA** - She/He cooks
11. **GEZILJA** - Wash hands
12. **ZATA** - A Blueberry
14. **APLES** - An Apple

Speaker Speaks -

In the spirit of the holiday season, greetings to all of my relations, friends, Band members, and others.

As it was stated in this newsletter I have been appointed to the New Hampshire Commission on Native American Affairs. I take this appointment and the responsibilities that it entails very seriously. In the performance of my duties as a state

commissioner I will be representing all of the Indian residents of the state. In this capacity I work for everyone, not just for our Band or our organizations, COWASS North America and the Abenaki Nation of Vermont.

The effort to get the state of New Hampshire to legislatively create the commission was heralded as a major Indian community effort of cooperation, collaboration, and good will. It seems strange that now that the commission is in place that most of this good community spirit has disappeared.

It appears that it was replaced by the "posturing" and special interests of people that are advancing their own agendas to seek personal monetary gains and advancement.

This can be substantiated because at least one of the commissioners has already been publically soliciting grant money. They applied for grants where they state that they and their organization are in a "unique" position because of their seat and influence on the commission. The audacity of this was that these solicitations occurred months before the commissioner application process was started and the commission appointments were actually made. This type of conduct seems to be unethical.

All we can now hope for is that the greater Indian community supports the commission and makes it accountable to everyone, not just a few well placed individuals and groups. It will be interesting to observe what this commission puts on its agenda and how it functions. I personally pray that I and the rest of the commissioners work for the best and unbiased interests of the entire Indian community.

On the home front Denise and I have been busy doing those things that most of you do during the holidays and preparing for the cold winter months to come. I was able to do some last minute forest cleanup but with the latest storm that too has come to a stop. I also have been doing some animal tracking and observations. In addition to our regular winter resident birds we have been visited by a flock of seven "first year tom" turkeys. I have also seen the night time return of the gray foxes and a "wild cat" that remains to be properly identified.

For my year ending Band report I could sum up the year as being very positive. With little or no Band public events we have had a very quiet but successful year. To keep our Band involved in the

greater Indian community it has been done with the dedication and the work of a limited number of our leadership.

I thank Denise, Gail Demers, our clerk-genealogist and Bobby Pease, our West Coast Sag8mis. They have been doing as much as they can to be the "good-will ambassadors" for our Band. Through Bobby's excellent work within the greater California Indian community, he has gained traditional recognition for our Band. That is very good and I praise him for his Band dedication. But, we still need more support, involvement, and leadership from our Band citizens.

The Grand Council strongly encourages the West Coast Council and Mena'sen families in Canada to become more actively involved in the Band operations and affairs. The existence of the Band depends on everyone doing as much as they can to make the Band strong and successful.

Each year I wish to report on our Band efforts and prospects for governmental recognition. Such recognition is not going to come easily or without a great expense of labor and money that we, all Band citizens, have to contribute to and be a part of.

I have been reading many of the national Indian newspapers and have been watching various state, federal, and court actions dealing with Indian affairs, recognition, and sovereignty. The political tone towards Indian governments seems to be growing considerably more hostile, making future recognition efforts progressively more difficult.

But, in a good way our Band has made steady and positive progress to establish our recognition within the greater national Indian community, and we should be pleased with that. Nevertheless, we should always go forward with the prayers and good spirits that some day our Band will finally be internationally recognized as the descendants of a once great family of First Nations People.

K'waj8n8baji wli wib8iami8mek ta Wli Alamik8wadimek! Seasons Greetings and Good New Year!

Anhaldamiwi kassi palilawaolan! Forgive me for any wrong I may have done!

N'lets! N'al8gom8mek! - All Our Relations!
Paul W. Pouliot, Sag8mo



2011 Schedule of Activities

January 7	NH Commission on Native American Affairs Meeting (2:30-4 pm) NH DHHS - Brown Building Auditorium, 129 Pleasant St., Concord, NH
January 8	**MKIM - "Living Arts Program" - <u>Flute Making</u> - Hawk Henries - \$40 (9 am-5 pm)
January 9	MKIM - "2 nd Sunday Speaker Series" (1-3 pm) <u>Native American Women Writers: An Overview</u> - Melanie Benson
February 5	**MKIM - "Living Arts Program" - <u>Beaded Rosettes</u> - Andy Bullock - \$25 (9 am-1 pm)
February 13	MKIM - "2 nd Sunday Speaker Series" - (1-3 pm) <u>One Small Sacrifice: Lost Children of the Indian Adoption Projects</u> - Trace DeMeyer
February TBA	Band Work Shop Weekend - Alton, NH
March 5	**MKIM - "Living Arts Program" - <u>Coil Pinch Pots</u> - Nicole Stratton - \$25 (9 am-1 pm)
March 13	MKIM - "2 nd Sunday Speaker Series" (1-3 pm) <u>Beloved Women, Rock Woman: Native Women Leaders, Their Voices</u> - Lisa Brooks
March TBA	Grand Council & Elders Council Meeting (12 noon- 5 pm) - Alton, NH
March TBA	Band Work Shop Weekend - Alton, NH
April 2	**MKIM - "Living Arts Program" - <u>Quillwork</u> - Chris Bullock - \$25 (9 am-1 pm)
April 10	MKIM - "2 nd Sunday Speaker Series" (1-3 pm) <u>Tantaquidgeon Women of the Mohegan</u> - Melissa Tantaquidgeon
April TBA	Grand Council & Elders Council Meeting (12 noon-5 pm) - Alton, NH
April TBA	Band Work Shop Weekend - Alton, NH

Some meeting dates and locations are to be announced (TBA) or are subject to changes so Please Call (603) 776-1090 in advance or check the Band Website for confirmation for all activities. Proposed "Band Work Shop Weekend" subjects include: Genealogy Research, Language Lessons, Crafting, Basket Making, Singing & Drumming. ****NOTE:** All MKIM (Mt. Kearsage Indian Museum) events are at 18 Highland Rd., Warner, NH - All of the "**Living Arts Program**" activities have to be pre-registered and have associated **FEES that range from \$20 to \$75** / All of the "**2nd Sunday Speaker Series**" events are FREE - for more details see the MKIM website at: www.indianmuseum.org or call 603-456-2600.



Thank You, to those of you that have already made donations to our newsletter. To those readers that have not made a donation - the AIn8bak News is now being published and distributed as a "donation" subscription newsletter. **Check the date codes on your mailing address label** to determine if and when you need to renew. The recommended donation is **\$20 for U.S. and \$25* for international mail** per year. *Payable with an International Postal Money Order in US\$. If you wish to continue to receive the AIn8bak News, please complete this form and return it to:

**COWASS North America
P.O. Box 52
Alton, NH 03809-0052**

[] Yes, I want to continue to receive the AIn8bak News / [] No, I do not.

\$ _____ Donation Amount Enclosed
(Checks and Money Orders should be made out to COWASS North America)

Name: _____

Address: _____

Town: _____ State: _____ ZIP: _____

Country _____ Postal Code _____

Optional Information:

Telephone: (_____) _____ E-Mail: _____

Indian Group Affiliation: _____

Hairy Woodpecker

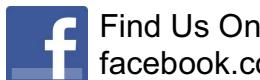


8basas

Aln8bak News©
COWASS North America, Inc.
P.O. Box 52
Alton, NH 03809-0052

ADDRESS SERVICE REQUESTED

Aln8bak News© - Volume 2010 / Issue 4
October - November - December - 2010



Find Us On Facebook
facebook.com/cowasuck